

A
Funeral-Sermon
Preach'd upon the
D E A T H
O F

Mrs. SARAH BULL,

Who deceased July 29th.

By DANIEL BURGESS.

L O N D O N ;

Printed, and sold by *Andr Bell* and
J. Luntley, at the Pestle and Mortar
in *Chancery-Lane.* 1694.

ha
kn
ter
for
so
W
ne

you
fic
but
my
bec
He
our
wa
On

To my worthy Friend

Mr. JOHN BULL.

SIR ;

YOU will not ask me of this Sermon, as Isaac asked Jacob of his Venison, How is it that thou hast found it so quickly? But, you do know how the Clouds have returned after the Rain upon me, ever since you desired it. And, therefore, you cannot, for so necessitated a Delay, take up Absalom's Words to Hushai ; Is this thy Kindness to thy Friend ?

Neither doth this Epistle come to cry you Mercy ! No, but, to demand Justice. For, you cannot deny, or doubt but it is very just, that you should repay my Edition of this Sermon, with another of your own. Printing it on your Heart, and making it seen extant in your Life. There is no other way to reward or honour the Pains of an Author. Unto such as deny this richest Recom-

pence, I would say as the glorious Captive said to the ignominious King; Let their Gifts be to themselves, and their Rewards be unto another: Inasmuch as Applause is too thin an Air for very Cameleons. And yellow Dust is but Serpents Food. Whereof, though some ill Men are found to be profuse, not one good Man is said in all the Scriptures to have been covetous! I therefore claim your holy Practice of what I publish. Nor know I how to do you and yours a richer Service, than to put you on doing me this Justice.

Because, as you very well know, Books are publick Monuments, and will be produced for a Testimony in the Day of our Accounts. Wherein, we will be to them by whom they are wrote, and to them unto whom they are inscribed, if it appear that they have taken Divine Truths, but as Vintners take in Wines for Sale, and not for Use. These Pages will then be awful Witnesses against you and me, unless, All the Days of our appointed Time we wait till our Change shall come.

Dedicatory.

v

Dear S I R,

One Word of Exhortation remains.

*The Saint that is now translated from your Bosom into Abraham's, was not a little ambitious to have her Children become Abraham's Children. As knowing that without it, all Riches and Honour be but as an Ulcer, the bigger the worser. And it could be but a Curse to them, might they have the hundred and seven and twenty Provinces of Ahashuerus ! I suppose my self to know your Heart towards those dear Remains of your sweetest Companion; and therefore, I do little more than the part of a Remembrancer. Let this Page be so of this Truth, that the God whose Children they are more than your's, doth encourage as well as oblige you to exquisite Care of them. He saith to you in effect, as Pharaoh's Daughter said to the Hebrew, Take these Children, nurse them for me, and I will give thee Wages. * Directi-
ons, with Motives to holy*

* Sermon on Eccles.
12. 1. in the Morn.
Lectures. And Treatise of Parents Duties to Children, and Childrens to Parents. Printed at the Request of the Congregation.

vi The Epistle, &c.

Education, I have elsewhere given. Nor shall I here add more than an ardent Obtestation; in the words (if I may not call them the Flames) of the Apostle, but little varied; I beseech you, Brother, by the Mercies of God, that you present your self and your Children living Sacrifices, holy and acceptable unto God, which is your reasonable Service!

Sir, Experience hath taught me, that Unfriendliness is to be oft-times expected from imperfectly-sanctified Friends. And I observe, that St. Paul asketh Prayers, that a more taking Present than this that I make you, might be accepted of the Saints themselves; Rom. 15. 31. But I am very sure that you will kindly accept what is here tendred to you; and you may be full as sure, that there are no greater Blessings than those which be constantly prayed for to You and Your Family,

*By your very Affectionate Friend and
Servant in Christ Jesus,*

Daniel Burges.

A SERMON on the Death of Mrs. Sarah Bull.

Job 14. 14. *If a Man die, shall he live again? All the Days of my appointed Time will I wait, till my Change come.*

ἕως πολλῶν γενώμαι. Septuag.

Mea militiæ cunctis diebus. Montan.

Omnibus diebus juventutis. Syr. & Arab.

THese gracious Words were much in the Heart, and often in the Mouth of our Sister, that is now *Ascended to her Father, and our Father.* And that they may be much in ours unto as good purpose, it is piously desired that they be made the Theme of this Discourse.

We have in them,

A Vehement Negation. And,
A Religious Resolution.

A *Vehement Negation*: For, as such we must understand the Question, *If a Man die, shall he live?* or, as we read it, *Shall he live again?* q. d. No, from Death to Natural Life there is no Return. He that departs this World, shall be held fast in that whereinto he departs: And *the Eye that hath seen him here, shall (here) see him no more.* This absolute Conclusion hath immediately following it,

A *Religious Resolution*. The holy and afflicted *Job's* Resolution, to await his God's time for his Death, and for every other Change. *All the Days of my appointed Time will I wait, till my Change come: i. e. My Change by my* few
Exaltation in this Life, q. d. thee
as some expound it. bear
My Change by my Death self,
and Departure out of this

Donec status meus mutetur in melius. *Bold.ref.Caryl.*

this Life, as others, (*Jewish*, and *Christian* Interpreters) construe it. My *Change by my Resurrection* at the last Day, as, with very great Reason, some do take it to be meant.

Donec hinc migrem. *Mercer.*

De Resurrectione loqi, & Antecedentia & Consequentia ostendunt. *Sculter.*

But, with Submission unto better Judgments, I conceive it no wrong at all unto the Text, to understand it of all the three Changes.

The *Context* forbids not, but rather invites unto it. We have *Job* in the beginning of this Chapter, resuming his Argument in the former : Shewing the Meaness and the Misery of Man, under the afflicting Hand of God ; and from thence expostulating with his Judg concerning the Rigor wherewith he thought himself treated.

Man that is born of a Woman is of few days, and full of Trouble ; ver. 1. q. d. Lord, why am I thus smitten by thee ? I am born of a Creature which bears nothing, but what will die of it self, without such killing ! And whose
short

We have in them,

A Vehement Negation. And,
A Religious Resolution.

A Vehement Negation: For, as such we must understand the Question, *If a Man die, shall he live?* or, as we read it, *Shall he live again?* q. d. No, from Death to Natural Life there is no Return. He that departs this World, shall be held fast in that whereinto he departs: And *the Eye that hath seen him here, shall (here) see him no more.* This absolute Conclusion hath immediately following it,

A Religious Resolution. The holy and afflicted *Job's* Resolution, to await his God's time for his Death, and for every other Change. *All the Days of my appointed Time will I wait, till my Change come*: i. e. My Change by my Exaltation in this Life, q. d. as some expound it. My Change by my Death and Departure out of this self, this

Donec status meus mutetur in melius. *Bold. ref. Caryl.*

this Life, as others, (*Jewish, and Christian* Interpreters) construe it. My *Change by my Resurrection* at the last Day, as, with very great Reason, some do take it to be meant.

Donec hinc migrem. *Mercer.*

De Resurrectione loqi, & Antecedentia & Consequentia ostendunt. *Sculter.*

But, with Submission unto better Judgments, I conceive it no wrong at all unto the Text, to understand it of all the three Changes.

The *Context* forbids not, but rather invites unto it. We have *Job* in the beginning of this Chapter, resuming his Argument in the former : Shewing the Meaness and the Misery of Man, under the afflicting Hand of God ; and from thence expostulating with his Judg concerning the Rigor wherewith he thought himself treated.

Man that is born of a Woman is of few days, and full of Trouble ; ver. 1. 1. d. Lord, why am I thus smitten by thee ? I am born of a Creature which bears nothing, but what will die of it self, without such killing ! And whose
short

short Life will be bitter enough, without the extraordinary Wormwood and Gall wherewith thou fillest me!

He cometh up like a Flower, and is cut down; he fleeth also as a Shadow, and continueth not. What am I more than a Flower, whose Fall is never far distant from its Spring? Or, than a Shadow which follows the Motion of the Sun, and perpetually varies till it vanishes?

And dost thou open thine Eyes upon such an one? and bringest me into Judgment with thee? q. d. Lord, is such a thing a Match for the high and mighty I AM? Is it not below thee, to contend with such a *Vanity*, and *less than nothing*? To follow me up and down, and pry for cause of Punishment! By thy Judgments to plead with me, to press and to crush me!

Who can bring a clean thing out of an unclean? Not one. q. d. Lord, my Friend Zophar mistakes me, I do not say, *I am clean in thy Eyes*; I know, *that which is born of the Flesh is Flesh*. It must be a Serpent that is generated

of Serpents *. If I were clean from Sin, I were none of *Adam's* Children. But this is not my peculiar Case, Lord! It is the *common* Lot of all that descend from *Adam*; and why are thy peculiar and unparalleled Judgments inflicted upon *Job*?

* So is the Law of Generation, that what is generated must partake of the Properties, as well as the Nature of that which generates.

Seeing his Days are determined, &c. Turn from him that he may rest, till he shall accomplish, as an Hireling, his Day. O. d. Lord, thou hast decreed one Death for me, as for other Men; and thou hast set the Day for it. I beseech thee, let that one Death suffice! And do not make me as many Deaths as Days! Do not turn my whole Life into a perpetual Death! But take away my Sickness, my Pain, and my Sorrow; give me Health again, and Ease, and Joy, that I may be capacitated to do the Work of my Day. To serve thee, and to help others so to do; without which I am dead while I live.

For

For there is hope of a Tree, if it be cut down, that it will sprout out again, &c. But Man dieth and wasteth away; yea, Man giveth up the Ghost, and where is he? As the Waters fail from the Sea, and the Flood decayeth, and drieth up: So Man lieth down, and riseth not, till the Heavens be no more. They shall not awake, nor be raised out of their Sleep. q. d. Lord, cast not out my Prayer! For it is not with me, as with some inferior Creatures! A Tree cut down may sprout again, by reason of a Vegetative Sap relict in it, and the reviving Water lent it. But I, when I am once down, am for ever down. My House on Earth must know me no more. *Vestigia nulla retrorsum!* As Waters, by any Exundation separated from the Sea, return not, but dry up, evaporate, and are lost: So, when I give up the Ghost, and am parted from the source of Life, I am lost as to this World, and am no more! My dead part comes not to Life till the Day of the Restitution of all things. Wherein the visible Heavens shall either be no more, or be no longer

longer in their present Form. Yet,
*O that thou wouldst hide me in the
 Grave! That thou wouldst keep me secret,
 until thy Wrath be overpast; that thou
 wouldst appoint me a set time, and re-
 member me!* Lord, so weary is my Soul
 of my present Life, that I would be
 thankful for a *Bed* in any *Chamber* of
the Grave! for *Rest* from my over-
 whelming Griefs, tho it were by so
 long a *Sleep under ground.* So unable
 I am to bear the Calamities, which be
 or do seem to me to be Effects of thy
 Wrath. Yet withal I cannot but be-
 seech thee, with thy Kindness to re-
 member me in that *Land of Forgetful-
 ness!* And in thy appointed time to
 raise me up to a more glorious Rest!
 A Rest *from all* that is grievous, and a
 Rest *in all* that is grateful, which thou
 hast set a time for. Then follows,

*If a Man die, shall he live again? All
 the Days of my appointed time will I wait
 till my Change come.* q. d. Lord, if I
 die, I know I shall return no more to
 this Life's Comforts or Troubles! But,
 after all I have said in the fore Con-
 fusions

fusions of my Heart, this I now consider. *Changes* thou hast ordered to pass on me; and the Day, and Hour, and Moment of them thou hast set: And my Duty and Interest it is to sit down, and patiently wait the same. For ought as I know, thou mayst return my Captivity before I die, and double my former Prosperity! Thy Pleasure *I will wait* as touching that: Sooner or later thou wilt put me to Bed in the Grave! And the time of thy Pleasure for that, *I will wait*. A Day will come, wherein thou wilt awaken and raise me, with others that shall sleep in the Dust! The time of thy Pleasure for that also, *I will wait*.

Thou shalt call, and I will answer thee: Thou wilt have a Desire to the Work of thy Hands. q. d. Lord, my Faith tells me, that it is very possible thou mayst grant my *Prayer* for it, and call, and bring me to a sweet Condition in this World, e're I die and go hence! My Faith tells me, thou wilt in convenient time grant my other

Manifestum est
Jobum loqui de
hac Vocatione.
Bold. Dieu, &c.

ther *Suit* ; and call, and take me out
of this Vale of Sorrow, into that Hi-

ling-place where the

Wearry are at Rest. My

De morte intelli-
git. Mer. Cocc. &c.

Faith tells me, my third

Petition will be also fulfilled in due

Season ; and that thou wilt call, even

as to make my dead Body to hear,

to rise, and come away to Glory. For,

well I know, that, in more Respects

than one, I am thy *Workmanship*. And,

that thy tender Mercies are over all thy

Works. Especially thy *Workmanship*

in *Christ*, created to thy Praise. For a

while, thou mayst seem to have an A-

version, and a downright Abhorrence

of me, though I am such ! But, as

my Faith now *flows*, after all its Eb-

bings, I am confident thou wilt in thy

everlasting Love be thus richly Good

unto me.

This *Paraphrase* being admitted,

this seasonable *Lesson* may be fairly

hence raised.

*Holy Souls do wait the time of God's
Pleasure for their great Changes.*

What

What their *great Changes* are, hath been said in our Entrance.

By *Holy Souls* we are to understand such as God hath chosen for himself, and framed their Hearts to choose him for their God, that is, for their Lord to serve, and their *Portion* to enjoy. Hos. 2. 23. *I will say unto them, Thou art my People: And they shall say, Thou art my God!*

By *Waiting* is intended congruous and convenient Expectation: And this connoteth the *Exercise* of all *Graces* in incumbent Duties: to wit, with all *Perseverance*; for which the Words of our Text are express.

The Exercise of *Faith*; for, who can wait and look for things unseen, if Faith fail? If they be unbelieved as well as unseen; *Heb. 11. 1.* The Use of Faith is to give Evidence, in order to Expectation.

The Exercise of *Hope*; for, as the Apostle speaks, *If we hope for that we see not, then do we with Patience wait for it, Rom. 8. 25.* We can wait but little, if we hope not much,

The

The Exercise of *Love*; for so argues our Saviour. A Man cannot serve and wait upon two contrary Masters. Why? Because he cannot love them both; *Mat. 6. 24.* Where Love grows cold, there Waiting grows short.

The Exercise of *Humility*; for, though our Conditions be ever so low, unless our Spirits be very lowly also, we do not become *Waiting-Men*. We rather turn *Vagabonds*. Any longer than we have the humble Eyes of Servants, we look not unto the Hand of our heavenly Master; *Psal. 123. 2.*

The Exercise of *Patience*; for, Fretting is directly opposite unto Waiting. *Wait not thy self*; but, — *Wait patiently for the Lord*; *Psal. 37. 1, 7.* It is added, *The Husband-man waits for the fruits of the Earth.* And how appears our? It is added, *He hath great Patience.* If Patience hath not its perfect work, our Waiting will be a very imperfect one.

The Exercise of *holy Ambition*, i. e. Ambition to honour and please God, and to win our only true Honour,

B

which

which consists therein. This is another Ingredient in true Waiting; for the End of every Servant's Waiting is

Prior est Autoritas
Imperantis quam Utili-
tas Servientis. *Tertul.*

conjunctly, his Ma-
ster's Honour, and
his own Benefit. And

it is no more than the

Carcass of a Service, that hath not the proper *End* of it as a Soul to animate it.

2 Cor. 5. 9. φιλοτιμῶμεθα, *We ambitiously labour; whether present or absent, that we may be accepted of God.* That

we may honour him, and be honoured by him. This is the Language of them that wait.

The Exercise of gracious *Diligence*; for Sleeping and Slumbring are notoriously opposed to Waiting: *Mat.* 26. 40. And *open Eyes* be not more requisite than *active Hands*, for every one that waits. The Man after God's Heart waited right: *Psal.* 119. 166. *I have hoped for thy Salvation, and DONE thy COMMANDMENTS.*

Perseverance to the end, is as necessary as our first *Conversion* to wait. *Apostacy* dishonours God more than *Infidelity*.

changeable Impiety doth. And it treasures up more divine Wrath against the guilty : 2 Pet. 2. 21. *Better it had been for them never to have known the Way of Righteousness, than, after they have known it, to turn from the holy Commandment.*

In short ; It is *all the Days of their appointed time that Jobs do wait.* And that they do *thus wait* for their three great Changes, shall now be made evident.

§. 1. *They wait God's time for the Change of their outward Condition : sc. From Sickness and Pain to Health and Ease ; from Poverty and Sorrow to competent Estate and Comfort.*

It is true, this Change is ordinarily unrevealed, and therefore uncertain. *No Man knoweth that it shall be ; nor any one tell him when it shall be ;* Job. 8. 7. But, as no one knows that it shall be, neither knoweth any one that it shall not be. And their Unbe-

lief is manifest, who hasten into rash
 Conclusions, that every *Sickness* is surely
unto Death; and every Grievance
 will be as long as their Life! Wretch-
 edly also do these timorous Creature
 overlook the Ways of Divine Provi-
 dence. The wise and gracious Vicissit-
 udes of it, in casting down and rais-
 ing up, in killing and making alive
 again. Which do so powerfully teach
 the Unreasonableness of *Presumption* in
 Prosperity; and no less, of *Despair* in
 Trouble. Being Fulfilments of the
 Divine Word, that tells us, *Sorrow may*
endure for a Night, but Joy cometh in
the Morning, Psal. 30. 5. That, *the*
just Man falleth seven times into Calamities
and Perplexities, (so is that Text
 to be understood) *and riseth again*,
 Prov. 24. 16. That, *the Lord, when*
he hath torn, will heal us; when he hath
smitten, will bind us up. After two
Days he will revive us, in the third he
will raise us up, and we shall live in his
Sight. Hos. 6. 1, 2. That, *he will not*
always chide, nor keep his Anger for ever,
 Psal. 103, 9. But what if a Saint wait

for this Change, and it never comes?
 Is he not then an Object of Scorn?
 Yes, he is *the Reproach of the Foolish*,
 it may be: But of no others. For, ad-
 mit that it never comes: The holy
 Man never, allowedly, desired it, but
 with Submission to the Divine Will.
 If I shall find Favour in the Eyes of the
 Lord, he will bring me back again, said
 David in his Waiting: But if he thus
 say, I have no Delight in thee; behold
 where I am, let him do to me what seemeth
 good unto him, 2 Sam. 15. 25, 26. Wait-
 ing for temporal good things, he con-
 sents, if the Will of God be so, to an
 exchange for *spiritual* better things;
 whereof he can never miss who doth
 so holily wait. And this do all *Jobs*
 and *Davids*, not precipitately con-
 cluding that when they are cast down
 they must be utterly *forsaken*; or pe-
 temptorily craving this or that out-
 ward Blessing to be given them: but
 well considering that it is no rare thing
 for God to deliver out of Troubles;
 and saying in their Hearts, *Father, thy*
Will be done! Thy Will be done whe-

ther our Souls shall be delivered from going down to the Pit, and our Life set again the Light ! Whether we thy People shall ever be raised out of the Dust, and we thy needy Servants be lifted out of the Dunghil ! Whether ever our Mourning shall be turned into Dancing, our Sack cloth be put off, and we be girded with Gladness ! Thy Will be done, whether sooner or later, ever or never, these things shall be done. We take not upon us to prescribe to thee. If thou be willing remove our bitter Cup : Nevertheless not our Will, but thine be done ! Luke 22. 42. Thou art Jehovah, do thou what seemeth thee good !

Briefly ; To clear this, be it observed :

First, *Holy Souls do know their God* which maketh them strong, and causeth them to do these Exploits, Dan. 10. 32. They know God with a Practical Knowledg ; with a Knowledg that is a beginning of *Eternal Life*, Joh. 17. 3. that doth in a sort unite his Attributes to their Understandings ! that is his Image on their Souls, and raiseth them above

from above the predominant Power of sensitive Appetites and Passions: That maketh the Thoughts of God to have a kind of Omnipotence in their Hearts. A Power to make them *lay down their Pride, and take up their Patience.* A Power to annihilate, and to make nothing of the Gratifications of fleshly Sense, and the Grandures of this World. A Power to omnify, and to make the Pleasing of God their All, their Whole, and Entire Desire and Delight. By means whereof they are as truly inclined as *obliged* to wait, as hath been said.

Particularly, they know his Infinite *Knowledg and Wisdom*, which constrains them to prefer his Choice of a Condition for them, above their own. Who can be backward to await his Will, whom they believe to be *Wise in Counsel and Excellent in working?*

They know his wonderful *Goodness and Patience.* They doubt not but he loves the meanest Saint, more than He is beloved himself by the holiest Angel! They see, and admire, how he

bears with them in their Failings, with a Tenderneſs as much above Parents toward Children, *as the Heavens are above the Earth.* And this makes them think their own Hearts to be leſs truſty than his, who loves them better than they love themſelves. Nor can they chuſe but *wait his Will,* while they do *eye his Love!* But,

They know likewise his *Power and Dominion:* That he is the *Potter,* and they are but the *Clay.* That he is their absolute Sovereign, and has infinite *Right* as well as *Strength,* to do whatever he pleaſeth with them: That they are in his Hands, and cannot contend with him; and this compels them to ſubmit to him: For, what ſhould they do but *comply,* who ſee that they are not able to *contend?* Therefore it is that all the World doth not thus wait, becauſe, as to theſe Divine Attributes, they have not received their Sight. But,

Secondly, *Holy Souls do know themſelves.* And *Self-knowledg* irrefiſtably carrieth to *Self-reſignation.*

They

They know themselves to be *Crea-
tures*; *Made by God*, and not by them-
selves, *Psal. 100. 3.* And *made for his
Pleasure*, and not for their own, *Rev.
4. 12, ult.* and therefore cannot but
argue as *Isa. 45. 9.* *Shall the Clay say
to him that fashioneth it, What makest
thou? or thy Work say, He hath no
Hands?*

They know themselves to be *Men*:
Creatures, that is, vastly superiour to
all other *Creatures*; very little below
Angels; and, excepting but them, the
only *Priests* qualified and called to offer
the *Sacrifices of Praise* to their God!
The only *Creatures* that God graciously
regards, or is at all minded by! That
he amicably *visits*, or is at all visited
by, *Psal. 8. 4.* And this makes them
thus to reason, and argue from the To-
pick, whence God himself argueth
with them for their perpetual Obedi-
ence, Active and Passive. *A Son ho-
noureth his Father, and a Servant his
Master!* Whatever *Slaves* and *Dogs* do
so, thus do *Sons* and *Servants* do! If
then we are *Sons of God*, let us give
him

him Honour, and wait his Pleasure. If *Servants*, be it far from us to despair of his Kindness in any Condition; or *clamour*, if it come not as much before we are ready for it, as our Vanity craves; *Mal. 1. 6. We have had Fathers of our Flesh which corrected us, and we gave them Reverence: Shall we not much rather be in subjection unto the Father of Spirits, and live?* *Heb. 12. 9.* For it is mortal to mutiny.

They know themselves to be *Sinners*: That is, Rebels, to whom Death and Hell are due Wages; and such whose least Sin deserveth both, and whose great Sins are numberless. And this over-powers every thing that lifts up it self against just Submission: This makes them to *accept their Punishment*, *Lev. 26. 41.* To take as Kindnesses their worst Endurances: And count it Joy, that it is no worse with them when they are *chastened with Pain upon their Bed, and the multitude of their Bones with strong Pain.* When their *Life abhorreth Bread, and their Soul dainty Meat*: When their *Flesh is consumed*.

are *burned away that it cannot be seen, and*
 de- *their Bones that were not seen stick out :*
 ion *Jab 33. When they are hardly bestead,*
 be- *and hungry, cutting up Mallows by the*
 nity *Bushes, and Juniper-Roots for their*
 Fa- *Meat : When they are despised, laughed*
 and *at scorn, and have the Head shaken at*
 not *them : When the Almighty runs upon*
 the *them like a Giant, breaks them with*
 2.9. *Breach upon Breach, fouls their Faces*
 Sin- *with weeping, sets the Image of Death*
 eath *on their Eye-lids. All this, say they,*
 such *is not Hell, and therefore, to us Sin-*
 and *ners it is Goodness; Goodness that*
 And *leads, that draws, and that drives to*
 lifts *wait on its Author! And as long as*
 This *we are out of Hell-pit, we are re-*
 sent *solved to wait. If ever we blaspheme*
 elles *him, and ragingly weep, wail, and gnash*
 at *our Teeth, it shall be there, where we*
 nem *trust we shall never come.*

They know themselves to be *Saints*
 upon *also: Adopted Men and sanctified in*
 their *Christ, tho in themselves, and as con-*
 their *sidered apart from him, they are Sin-*
 Sou- *ners hated and hateful. Ordinarily,*
 con- *tho not always, they have true, tho*
 une- *imper-*

imperfect Knowledg of their *Election*, *Redemption*, *Vocation*, *Justification*, *Adoption*, *Sanctification*, and *future Glorification*. And how must such a Knowledg compose their Souls for waiting? make them impatient of all other Language, than, *Thy Will be done!* Thus, asking themselves, *What? Shall we receive Good from the Hand of God?* Yea, the best Good that that rich Hand has to bestow; *And shall we not receive Evil?* Affliction, which deserves not that Name, and is called so, only because *Sense* misreports it to be so; and the *World*, that is led by *Sense*, goes away with that Report. *What! shall we receive a Crown of Glory for our Portion, and grudge to bear a Fleabite's Pain for our Donor's Pleasure?* Are *Rivers* of eternal Pleasure provided for us, and shall we think much to drink one *bitter Draught* in the way? and that of a *Grace-Cup* too? God forbid. Being he has not thought *Heaven* too high, or *Eternity* too long for his glorifying of us, we will not think any *Adversity* too deep,

or *Term* too long for our glorifying of him; either by doing his Will, or by bearing it. And whatever Flesh and Blood plead for the contrary, we will not hastily conclude that suffering must now be all our Business in this World: That all our remaining Days we must be *plagued all day long, and be chastised every Morning*. We will not desperately give our selves for lost, as to all the comfortable things of this Life: We will wait God's Pleasure, and whatever it be, it shall be ours also: No distracting Thought will we take concerning to Morrow's Productions thereof. To look and expect, is our Work; to determine is his: And it may be he will *build us again, and we shall be built up: We shall be again adorned with Tabrets, and go forth in the Dances of them that make merry*: Jer. 31. 4.

Thirdly, *Holy Souls do know what Afflictions are*. A rare Knowledg, and most useful, making *him that is feeble to be as David, and the House of David as the very Angels of the Lord*: Bold as Lions, not terrified with any Tribulations,

bulations, not *afraid with any Amazement*. In the midst of Evils, quiet from the fear of Evil: from the *Fear that hath Torment*, and makes unable to wait: That takes up the profane Courtier's words in his Distress, *Why should I wait for the Lord any longer?* 2 Kings 6. 33.

For *Levis Dolor est si Opinio nihil adjecerit*. Impatience is owing much more unto our own Misapprehensions, than to any thing that is really in our Afflictions. Erroneous Opinions of them do make them *Lead*, a right Judgment makes them *Feathers*. He that judges of them by the apprehension of Sense, will be soon frightened out of his Senses: But he that gets within the Vail, and sees them by the Light of a Sanctuary-Lamp, *shall not be afraid of Destruction when it comes*. *At all Destruction and Famine shall he laugh;—and know that his Tabernacle shall be in Peace*: Job 5. 21, 22. Particularly, then,

Saints do know that Afflictions be *not Mens Works, or Devils, but God's*

is the Lord that smiteth them, Isa. 9.
Sabeans and Caldeans rob holy
and Satan raiseth the Storm that
troys his Children: But to whose
and doth the Saint ascribe both?
Lord hath taken away, saith he;
There is not one of these Evils
the Lord hath done it, as Amos 3.8.
the Lord, the King that can do no
wrong. The Men of this World see
this; but, in their Blindness, do
perceive it that all Evils which befall them,
either from a Nothing, that they
come Chance, or from Mens Unkind-
ness and Malice; by reason whereof,
is not God with whom they think
they have to do in their Afflictions:
to him they look not, on him they
rely not: But their business is, to fall
into their ill Fortune, and their
neighbour that did them the ill turn.
do see, and know better, the
Lord that smiteth them. And there-
fore do neither despise, nor faint, but

They know that Afflictions come not
 from God's Will, without their
 Want.

Want. Lament. 3. 33. *He doth not afflict willingly, or only because he will.* 1 Pet. 1. 6. *Saints are not in Heaviness unless need be.* Launce and Caustick are at no time used, but when they be sorely wanted: And they may well be endured; when it is of very necessity that they be applied. Will a wise Man rage at him who cuts off his Arm, when he knoweth that he must otherwise be killed by its Gangreen? Yea, or will a good Child take it haينously of his Father, if he make him smart by the Pull wherewith he saves him from falling into the Fire?

They know that Afflictions, so necessary, are sent of as pure Love, as their daily and necessary Food. Psal. 119. 75. *Of Faithfulness thou hast corrected me.* Heb. 12. 6. *Whom the Lord loveth, he correcteth.* Rev. 3. 19. *As many as I love, I chasten.* And doth not Love kindle Love, as Fire kindles Fire? How should they that receive Love in Chastisements, chuse but to possess their Souls in Patience? Yea, and in spiritual Judgment count it all

By, tho Sense finds it not to be any.
James 1. 2.

They know Afflictions to be exquisi-
tely tempered Potions. Jer. 30. 11.
I will correct thee in measure. Isa. 27. 8.
In measure thou wilt debate. 1 Cor.
10. 13. God will not suffer you to be
tempted above what you are able. And
who, that believes this, can disgust
the severest Providence? Saying that
Wormwood is Poison, and he can-
not swallow it, but must have sweeter
Drink, or sudden Death.

The Angel struck St. Peter on the
side, no harder than was needful to
wake him, to off with his Chains,
and to set him free from the Dangers
that encompassed him. And Saints
know, that their God is infinitely
more tender than Angels; consequent-
ly, that his Blows will be all mode-
rated.

They know that Afflictions so tem-
pered must not be always continued.
Psal. 103. 8: He will not always chide.
Job 5. 18. He maketh sore, and bindeth
him; he woundeth, and his Hands make
whole.

whole. Psal. 30. 5. *His Anger endures but for a moment.* His *Thunder* he will have to be rare, and to be quickly gone when it comes: tho the *Sunshine* of his Providence he will have to be daily on us; what then, will not the Faith thereof make to wait one hour of *Darkness*? What Man is he that believes his *Night* will be followed with a splendid *Morning*, and consents not that *Darkness* should possess his *Night*? But higher yet:

They know that Afflictions *be Eaters out of which cometh good Meat:* And the *Strong out of which cometh Sweetness.* The *Spiritual Riddle* of it they find out, plowing with the *sacred Heifer.* Heb. 12. 11. *It yields the peaceable Fruit of Righteousness.* Ver. 10. *God afflicts for our Profit, that we may be Partakers of his Holiness.* Rom. 8. 28. *All shall work together for good.* Psal. 119. 71. *It is good for me that I have been afflicted.* But, do Men cry and wring their Hands for things that they believe beneficial? What were

ere to be thought of a good Man,
 at should speak out and say plainly,
 Wo is me, for God kindles a *Fire*
 re, that will burn out my Dross!
 e gives me a *bitter Draught*, that
 will purge out my Iniquity, and save
 Life! Wo is me, God *chastens* my
 ul; my *Glory and Honour*, as *Jacob*
 will it; my *Darling*, as *David* names
 to make it partaker of his Holi-
 ness! Wo is me, the Lord makes a
 dg of *Thorns* about me, that will
 ep me from straying down to Hell!
 Ea- e *plows me and makes long Furrows*
 eat: my *Back*, so as will make me fruit-
 meth in every good Work! Wo is me!
 of it and what good shall my Life do me
 sa- while he deals thus with me? Who
 ields would not gladly be killed with such
 ness. kindness? Besides this,
 that They know that Affliction is *not*
 ness. Desert, which hath no sweet Manna,
 r for any Pillar of a Cloud in it. No,
 r me no means. 2 Cor. 1. 14. God who
 Men forteth us IN all our Tribulations.
 nings Cor. 4. 16. Tho our outward Man
 What rish, yet the inward Man is renewed
 were

day by day. Isa. 43. 2. *WHEN thou passest through the Waters (not afterward only) I will be with thee.* Isa. 54.

11. *The Lord shall guide thee continually, and satisfy thy Soul IN Drought.* It were a marvel then, if such Men should mutiny, and not always be subject to their Father! Abhorring the thought of Impatience, and rebellion, Clamour against his Providence; which useth not to make it with them, as with the Apostle and his Companions in his Voyage to Rome, wherein neither Sun nor Stars appeared in many days; no small Tempest laid on them, and all hope that they should be saved was taken away. To name no more,

They know that Afflictions are Testimonies of Divine Favour: And to be in Trouble is a sign of being favoured of Favour. Psal. 94. 12. *Blessed is the Man whom thou chastenest, O Lord.* Heb. 12. 8. *If ye be without Chastisement, whereof all are Partakers, then are ye Bastards, and not Sons. God hath no Child whom he doth not chasten: And there is scarcely a* Chastit

the chastisement to be named, but we
 after have read of it upon one or other of
 his Children. *Gaius* had his flourishing
 Soul in a *languishing Body*: *Heze-*
ouh had his upright one in a sadly
 diseased Body. *Aaron* and *David* lost
 their beloved Children by fearful Strokes.
Samuel was from his Youth *distracted*
 with *Terrors*. And what did not *Ja-*
wh and *Job* endure? It is the worst
 of Punishments that is threatened;
Isa. 4. 14. I will not punish! And it
 was to a Ghost in Hell that *Abraham*
 said, *Thou in thy Life-time receivedst*
thy good things: *Luke 16. 25.* Is it
 so possible, that God's Children
 should think the Mark of his Favour
 to be an intolerable Brand? Or, while
 they are themselves, resolve otherwise
 than holy *Job*, *Tho he slay me, I will*
not lose my Trust in him; *Job 13. 15.* And
 in the Text, *All the Days of my ap-*
pointed Time I will wait, till my Change
cometh.

I proceed next to demonstrate,

§. 2. *That they do wait for the Change by Death, and the Dissolution of their Earthly Tabernacle* sc. Their Removal out of the *material World*, and from among the *bodily sort of People* here, to the *spiritual World*, and a sort of *People that dwell not in Clay*.

It cannot be denied, but, as one of our Worthies expresseth it, *The Body doth hang on, and hold, and draw to itself as strongly as it can*, the most holy Souls: And they do find themselves encompassed with *Objects* very grateful, and entertaining to their Bodily Principles, Perceptions and Appetites. They have also many *Earthly Alliances* that do charm and attract. And, though they have a true, they have but a weak Notion of *the better Country* and its *Community of Spirits*. Faith serves them instead of Eyes to look out and see it; but its *Eyes* are weak and that *Country* is far distant and remote: And *this World* hath the present

present Possession; and thereby a very
 fast hold of them; by reason whereof,
 they are tempted to say of the Bodily
 State on this Earth, *It is good to be*
here. And, as the *Shunamite* said to
 the Prophet that would have had her
 Family called to Court, *I dwell among*
my own People: That is, I am well
 where I am; I like best to be among
 People like my self; I am so link'd
 and tied to them, that I cannot think
 of leaving them.

And it must be acknowledged, that
 very often they are *uncertain of their*
Adopted States; and afraid, that should
 their Souls be now required of them,
 they should find their God to be an
 Angry and Vindictive Judge, and no
 Reconciled Father to them. Under
 which black Apprehension, it is im-
 possible that they should be willing
 to die: Or, so much as think of it
 without exclaiming, *O spare me, that I*
may recover Strength, before I go hence
and be seen no more!

But what is intended and shall be
 proved, is this: Excepting but when

accidental Obstructions fall in the way,
 Animæq; capaces
 Mortis. *Lucan.* holy Souls are not im-
 patient of Life or of
 Death. They cry not

as *Jonah* in his Anger, Now, O Lord,
take I beseech thee my Life from me; for
it is better for me to die than to live.
 Nor do they upon a Message of Death,
 as *Hezekiah* in his Fear, *Turn to the*
Wall and weep sore. As sweet as Life
 is, and as *natural* as the Inclination is
 unto this Bodily State, they know there
 is a Life future which is a thousand
 times sweeter: And that the Inclina-
 tion unto the present vile and cumber-
 some Body, more than unto God, and
 unto the House of God's providing
 for it in Heaven, is a *corrupt* one; not
natural, but most contrary to original,
 pure and primitive Nature. Where-
 fore, by just *Consideration*, and through
Perspection of the Case, their holy
Faith eying, and their holy *Love* co-
 veting the better Life, Death is made
 an Object of less Fear, than Desire:
 Which Desire, however, is not abso-
 lute and peremptory, but, as *Servants*
 and

and *Childrens* Desires ought to be, sub-
jected, and submitted to the Regula-
tion of the Divine Will.

The following Considerations will
make this to be evident.

First ; *Saints are delivered by Christ
from that Fear of Death, which hinders
the waiting for it ; Heb. 2.15.* From that
Fear of it which fills with Terror and
Torment ; which distracts, and dis-
composes, and unfits for Duty ; and
hurries into Distrust and Disobedience.
Our Saviour's Death has taken away
the Reason of such Fear : For it has
abolished *the damning Power of the
Law*, and mortified the *deadly Sting of
Death*, 1 Cor. 15. 56, 57. It has also
chained up the *roaring Lion, that had
the Power of Death* : The Power to
tempt effectually unto Sin, the Cause
of Death : To *kill* oft-times, and inflict
Death : To *accuse* Sinners to themselves,
as well as to their Judg, and thereby
add to the height of their most guilty
Fears of Death. *Heb. 2. 14.* Christ
through Death destroyed him that had the
Power

Power of Death, the Devil. Yea, and by his holy Spirit he furnisheth his Saints with Divine Vertues, which are opposite to the servile Fear of Death; and are most destructive of it. *This is their Victory, even their Faith,* 1 Joh. 5. 4. And as to *Love*, the same holy Apostle is expresse, *There is no Fear in it;* 1 Joh. 4. 18. In short, Light is not much more expulsive of Darkness, than *Hope* is of Fear. And the Royal Preacher tells us, *The Righteous have Hope in their Death;* Prov. 14. 32. If so, it is beyond all peradventure they wait for it: For every Man waits wheresoever he hath Hopes.

Secondly; *If Saints do not wait for their Death, they must be meerly passive in it, and die by Force.* But what Mind can admit so reproachful a Conceit of them? Beasts indeed struggle hard; and Graceless Men do always part with their Life against their Wills: Neither of them do ever give up their Life, they still suffer Death. Hypocrites Souls are *taken from them,* Job 27. 8. their most natural Death is a violent one.

Let

Let them die never so *old*, they do not die *full of Days*, or satiated with Life.

The Life of a *Dives* is

required of him, Luk.

12. 20. It's never surrendered by him. But

Ἀπαρτεῖν est postulare a Nolente, *Causab.*

Saints are *Volunteers* in their Departures: The Body they willingly *lay down*, the Ghost they freely *give up*.

An holy *Simeon* saith, Lord, *Let thy Servant depart*, Luk. 2. 29. Lord *Jesus*, *receive my Spirit*, saith St. Stephen,

Acts 7. 59. *Having a Desire to depart*, saith St. Paul, Phil. 1. 23. Be it again

acknowledged, there is an *Aversation* from Death that is *natural*, and insu-

perable; and no question it is *innocent*. Our Redeemer's Soul was heavy unto

Death, and had a Will against it: But as in him the *Head*, so in Saints his *Mem-*

bers, Grace overcomes Nature. *Father*,

into thy Hands I commend my Spirit, saith he: And this Pattern they follow. As

Christ's Death was, so true Christians Death is, not a *meer Passion*, but a live-

ly and *vehement Action*: And if it be so, they do wait certainly.

Third-

Thirdly ; *If Saints wait not thus for their Death, it cannot be said where their holy Life is.* Their holy Life did I say ? I might have said their very human one : For a Man is a Man, and enjoys himself and his Life in Patience. And as for a Saint, Patience is not only the Ornament of all his Graces, but the Defensive Armour of them also. Most memorable is our Saviour's Counsel, given Luk. 21. 19. *In your Patience possess ye your Souls :* q. d. Your Souls are the Purchases of Royal Blood, 1 Pet. 2. 25. And they are the sacred Temples of the ever-living God, 1 Cor. 3. They ought to be accounted your Glory, and your Darlings. These Souls, above all keepings, keep ye diligently : Possess and keep ye, that they be neither depraved, nor disguised, Prov. 4. 23. But this cannot be done, if the true Guard be not set upon them. Every Grace is indeed of their Life-Guard : But with respect to their open Enemies, *their Patience is their Champion :* Your Patience, subjectively, that God

Σωσας καὶ ψαλμας
idem. Grot. Brugens.

God hath wrought in you : Yours, *specificatively*, your *Christian* Patience, of nobler nature than *Stoical* or *Legal* : Your Patience you must look well unto, and excite to its perfect Work. *Be ye patient, and establish your Hearts ;* Jam. 5.8. As your Patience is, so will your Stability be. If you quietly wait on God, content that he do his Pleasure, concerning your *Passage* out of this World, as well as your *Pilgrimage* in it, you then tread in your Saviour's Steps : *Uprightly* you walk and *safely*. If otherwise, then, tho every Man were a *Peter*, he would be easily made to *deny* and *forswear his Master*. Waiting is holy living ; Patience is the Health of the Soul. In a word, we cannot consent that God *order* our Lives, unless we consent that he *measure* them too. If we imitate not *Job's* *Patience*, we cannot imitate his *Holiness*. And it should be particularly observed, that Children who comply not with the Will of their Father, when he commands them away to Bed,

are

Patientiæ Sanitatem. Tertul. de Pat.

are not like to comply with it when he commands them to follow their Work. Observation and Experience may witness it, that, as the *Israelites* could not hearken to *Moses*, for Anguish of Spirit and for cruel Bondage, *Exod.* 6. 9.

So many poor *Christians* cannot hearken to *Christ* himself, for the Bondage they are subject to through fear of Death. But,

See my Sermon on
1 Cor. 15. 55, 56,
57. which may excuse
Enlargements here.

It remains to be shewn, that,

- §. 3. *Holy Souls in Heaven do wait for their Change by the glorious Resurrection, or Regeneration, as Christ stiles it, Mat. 19. For the Lord's raising, and changing their vile Bodies, and fashioning them like to his glorious Body; Phil. 3. 21.*

I shall here prove,

*That such a Change shall be. And,
That Saints in Heaven wait for it.*

§. 1. *Such a Change shall be.*

Sadduces swarm in all Ages and places; I mean *Fools*, which say in their Hearts, *that there is no Resurrection*, Mat. 22. 23. And *Impudents*, that hearing of the Resurrection, do mock, and scoff, as *Acts* 17. 32. With many, it is thought a thing incredible that God should raise the Dead, *Acts* 26. 8. Many are the *Pharisees*, which in Words confess it, but in Works deny it: And many the *Epicures* that speak out, and say plainly, *Let us eat and drink, for to morrow we die*; Isa. 22. 13. *Hymenæus* and *Philetus* have among us a numerous Progeny, sick of their Frenzy; *Tim.* 2. 18. Wherefore be it considered, this Article of our Faith, which hath for its Foundation the *Will* of God, hath for its Proof the *Word* of God; the Divine Word of *Old and New Testament*. Some Portions whereof shall be set forth.

Job 19. 25. *I know that my Redeemer liveth, and that he shall stand at the latter*

ter day, upon the Earth. And tho after
 my Skin, *V*Vorms destroy this Body, yet
 in my Flesh shall I see God: *V*Vhom I
 shall see for my self, and mine Eyes shall
 behold him, and not another, tho my
 Reins be consumed within me. This
 Text was thought by St. Jerom to be
 the plainest in all the Scriptures for the
 Resurrection. And it will ever be
 thought to be a most clear one, by all
 that shall justly observe these Particu-
 lars. These, which make it certain
 that *Job* speaks not here of Restora-
 tion to his Temporal Happiness, but of
 his Resurrection to what is Eternal.

A solemn and unparallell'd Preface
 doth usher in his Words. *O that my*
*V**Words were now written! O that they*
were printed in a Book! That they were
graven with an Iron Pen and laid in the
Rock for ever! What need so magnifi-
 cent an Introduction to such a Business
 as that of his Temporal Welfare? De-
 served that so everlasting a Record?

The *sublime* Speech he riseth up unto
 shows plainly that *Job* was looking
 beyond Time and this World. His

language is no more querulous, but exulting, and triumphant, as of a wondrous Conqueror. *I do know that my Redeemer, &c.* What certain Knowledge was it possible that he should have of his recovery unto Temporal Prosperity, no way by God revealed to him?

The *extraordinary Flight of his Faith Jesus Christ*, with certainty of Perswasion, and with expresse Appropriation, argues it to be some Royal and extraordinary thing that his Heart was upon. *I know*, What a Perswasion is there? *my Redeemer*, What an Application? *My Goel, my Kinsman*, who can this be but *Emanuel*?

The *Season expressed for this great expectation*, makes it impossible to be of good things in this Life: This is at the *last Day of Judgment*, for Christ will not *stand on the Earth* till then? *is after that Worms have destroyed his skin and his Body, and his Reins have been consumed within him.* And what place then for this World's Leek-pots?

The *Sight of God in his Flesh* can by no means be meant of his Knowledge of

D

God's

God's Power, and Providence ; such as it is said that he had, *Job* 42. For, the sight he here speaks of, is a joyful one that was one that made him *abhor himself in Dust and Ashes*, and afraid to lift up his Head. Besides, I would fain know how the Heart of a Saint should be put into such a Transport as *Job* was at this time, by a Restoration to the feathery and winged Prosperity of this Life ! For, is not God's Love their *sole Portion* ? And, is that Love known at all by *temporary Dispensations* ? Have we not known the most black and branded *Children of Perdition* to be cast down and lifted up again by them ? In short, we have here *the Confession of Job's Faith* to confirm our own. His Faith, *concerning Christ and concerning himself* : Concerning Christ *Job* believes that he is his Redeemer ; and that *tho he hath died, he liveth* ; and that at the last Day *he shall judg the World*. Concerning *himself*, he believes that notwithstanding all the Difficulties of it his *dead Body should one day be raised* and that after that Resurrection, *he should*

on Mrs. Sarah Bull. 51

ould enjoy the Beatifical Vision. [See Reverend Caryl on this place.]

Pfal. 16. 9, 19. *My Flesh shall rest in hope. For thou wilt not leave my Soul in Hell; neither wilt thou give thy holy One to see Corruption.* It is true these words are spoken *Principally of Christ*, as we see *Acts 2. 25, 30.* But it is as true that they are spoken also *Typically of the Psalmist; and Analogically, of every other Saint.* There is reason enough for the assurance of Hope, that their Flesh shall not for ever perish: And that in the sense wherein they are said *not to see Death*, who are recalled from Death to Life, as *Joh. 8. 51.* In that sense *their Flesh shall not see Corruption.* [Read on this Text Mr. Geo. Hughes τ πολυ.]

Isa. 26. 19. *Thy dead Men shall live, together with my dead Body shall they rise. Awake and sing ye that dwell in the Dust: for thy Dew is as the Dew of Herbs, and the Earth shall cast out her dead.* I know there are who refer all this to the *Babylonian Captivity*: Others, to the *afflicted State of the Gospel-Church*: But a Cloud of Interpreters, *Antient*

*Irenæus, Tertul-
lian, Cyril, Augustin,
Calvin, &c.*

and *Modern*, refer it un-
to *the State of the Grave.*

Moreover, all observe it to be usual with good Men, and with the whole Church, under the severest Afflictions, to strengthen and comfort themselves with the Faith and Foresight of the great and glorious Resurrection: So *Job*, as we have seen. See *Isa. 66. 14. Hos. 6. 2, &c.* These words are uttered by the Church, that turns from poring on her *Sufferings*, to solace her self in her *Saviour*: And thus is her *triumphant Apostrophe* to be understood: *Thy dead Men shall live.* q. d. O my God, thy dead Saints are alive. The Grave kills not the Seed of Life that they carry in them down unto it. Their dead Bodies, tho Prisoners, be Prisoners of Hope. *My dead Bodies they shall live,* so the Original: that is, (by an *Enallage numeri*) every one of my dead Bodies shall live. *Awake and sing, ye that dwell in the Dust.* q. d. Lord, we believe, and thus (by an *Hypotyposis*) express our Assurance that thou wilt call forth every one that sleeps in the Dust, wilt
awake,

awake, raise, and set it singing. *For thy Dew is as the Dew of Herbs.* q. d. O God, thy care of us is more than of the Grass of the Field, and thy Spirit is more powerful than the Dew of Heaven! Yet, that Dew is made to fall on dead and withered Herbs; which having no more than a hidden Root of Life in them, are by that Dew revived, refreshed, and restored to their Beauty and Sweetness. Surely thy Spirit according to the word of thy Promise, shall come upon our dead Bodies: And, as wasted and consumed as they are, shall raise them and clothe them with Beauty and Glory. *The Earth shall cast out her dead:* The Grave, as a Woman in travail, shall bring us forth, and be delivered safely of us, without any Miscarriage by so vast a number of Births.

Ezek. 37. we have another valid Testimony for this Truth, in *the Vision of the dry Bones* revived. If we consider the *emphatical Description* of the Resurrection there given, and the *Amplitude of the Subject* there raised, (so great, that the reviving Spirit cometh from

the four Winds of Heaven to make the Bones live!) But I pass this, and no more than recommend the following Texts.

Dan. 12. 2. *Mat.* 22. 31. *Mat.* 25. 32. *Joh.* 5. 28, 29. & 6. 40, 44. & 11. 24, 25, 26. *Act.* 4. 2. & 17. 18. *Rom.* 8. 11. 2 *Cor.* 4. 14. 2 *Thess.* 4. 14. *Rev.* 20. 11, 12, 13. The whole 15th Chapter of 1 *Cor.* I need not transcribe, but commend to Christians strict perusal; as that wherein the Resurrection is most eminently both asserted, proved, and explicated.

If the Limits of this Discourse would admit it, we might argue this Christian Doctrine,

First, *From the Resurrection of Jesus Christ.* For, as the Apostle urges, to say that *Saints* shall not rise, is in effect to say, that *he himself* is not risen: And then where is our Faith and Hope? 1 *Cor.* 15. 12, 13, 14.

Secondly, *From the Covenant of Grace*; for therein God promiseth to be a God to us: That is, to our Souls and Bodies. But *he is not the God of the Dead but of the Living*: And if our Bodies be not raised from Corruption, and

and brought to everlasting Life, God is
not their God for ever : *Mat. 22. 32.*

Thirdly, *From the Justice of God ;*
which will not suffer any part of his
Covenant-Servants to go unrewarded :
Thess. 1. 6, 7.

Fourthly, *From the Relation of our*
Bodies : They are Members of Christ,
Cor. 6. Temples they are of the Holy
Ghost, *1 Cor. 3. 16.* And must such be for
ever Preys of Death, do we think ?

Fifthly, *From the Vanity of all Ob-*
jections against the Doctrine of the Re-
urrection : All which, as our Saviour
teacheth us, do bewray horrid Ignorance
of the Scriptures, and of the Power of
God ; *Mat. 22. 29.* For which cause
the Apostle brandeth him for a Fool that
revilleth against this Article of Faith.
1 Cor. 15. 35, 36. Thou Fool, that which
thou sowest is not quickened except it die.

It remains to be shewn nextly, that,

§. 2. *Saints in Heaven do satisfiedly*
wait for this Change by the Resur-
rection.

With the Assurance hereof, holy Job raised up his Heart above the Fear of Death. *q. d.* I know, that should God take me at my word, strip me of my Body, and lay it in the Grave, my Soul in Heaven would be but *an imperfect thing*; I should not be *my self*, or *more than a part* of my self. But whatever it be here, that spiritual never-dying part of me, when it should be in Heaven, would be a good, submissive, well-contented part: And being *joined to the general Assembly of Angels and Saints*, would neither be so *haughty* as to despise my Body, and take any disdainful Aversion to it; nor yet so *fond* of it as to be impatient of its being *joined to the Congregation of the dead*, for as many days as God should please to order it, &c.

This, tho it appear the principal meaning of the Text, hath not room left it for full Prosecution; but neither needs it any long and laborious Proof. The following Considerations are the principal that have occurred to my Thoughts.

First;

First; *Saints in Heaven do see God much more than Saints on Earth do.* Conversion doth not totally break our Spiritual Sleep. Even the *wise Virgins* do slumber and sleep: and all their days do justly complain of Drowziness. At Death they *awake*, and awaking, do behold the Face of God: Psal. 17. 15. Behold it, much more clearly and comprehensively than ever before they did, or were capable of doing. And needs it to be said, how powerfully the sight of the Divine Majesty subdues, and works the Soul to a full Subjection unto it? The title of it vouchsafed to such as have *the first-fruits of the Spirit*, maketh them as to *groan*, so to *wait*, for the glorious State of their Souls and Bodies, as we read *Rom. 8. 23*. How much more must the great and the glorious Sight which Spirits made perfect have, cause them with all satisfaction to wait for it? Secondly; *They are more like God than Saints on Earth are.* As they do more behold the Glory of the Lord, so they do partake of it: As it is more represented to them, it is also more impressed on

on them : they have more of his Likeness, as the Text fore-cited doth express, and Reason doth suggest. For sight of his Purity makes pure, and sight of his Loveliness turns a Soul into Love : They must therefore necessarily have a much deeper *Impression* of God's incommunicable Excellences, and greater *Participation* of those that are communicable, than *Viators* are capable of. *Subjection*, that is the Impression of Sovereignty ; *Dependance*, that is the Impression of All-sufficiency ; *Love*, *Pu-*

See Mr. J. Howe
on Psal. 17. 15.

rity, *Safety from Error*, *Tranquillity*, must needs excel in them : And, if

so, they must be far from all impatient Desires of the Resurrection of their Bodies.

Thirdly ; *They know more what they are, and what they shall for ever be, than Viators can know ; and consequently, as in all former respects, must rejoice with more Joy more unspeakable and full of Glory than they.* No question, but with Exultations thereof, they feel their *Glory fresh in them*, as *Job's* Phrase is : They remember

remember from *whence they were raised*,
 from what an Hell of Sin and Misery :
 They think *whereto they are exalted*,
 while so many, once as good as them-
 selves, are down in the Lake of Fire and
 Sulfur : They forget not that it is
 God's own Likeness *wherewith they*
are now perfectly endued : They bear
 in mind the astonishing *Price* where-
 with this their Blessedness was pur-
 chased, and the like *Power* wherewith
 it was wrought. In a word, they con-
 sider the *Eternity* as well as the *Subli-*
mity of their State, which is as firm as
 the immutable Love with Almighty Power
 can make it. And what a *Joy* is it that
 must arise in these Thoughts? Much
 more *Quietness* and contentful *Repose*,
 free from all Self-molestation.

Fourthly ; *They are free from all*
temptations to Discontent. As all in-
 ward *Dispositions* to dislike what God
 hath, are done away, so are all *Occasions*
and Temptations thereto. The grand
 Exemplar, long ago cast out of Heaven,
 never returns. And in that *better*
country, and Region of Peace, they do
 not

not *turn Tempters to themselves*, as the manner of this unquiet World is. Wherefore it is no wonder that they wait with fulness of *Joy and Peace*, or (as by a ἐν δια δυνάμει, some read the Apostle's Expression) a joyous Peace, and well pleasedness with God's Will. Very reasonably believing their *present State* to be best for the present: It being certain that the *Goodness* of all things, is their *Pleasingness unto God*: And it being now come to that with them, that they can say, They value not the Being of *their Bodies*, or of *themselves* either, but for the pleasing of God. *Self* hath given place that *God* make take it, and is become *Nothing* that he may be *All*.

In a word, They that *dwell in the immortal King's House*, shall one day *wear rich Clothing*: Bodies like to *Christ's glorious Body*. And as for *Saints on Earth*, *Blessed are they only that wait!* As for *Saints in Heaven*, *They wait as sure as they are blessed!* This difference there is indeed: The *Patience* of our Soul is like *Job's Body*, full

th Sores. Theirs is like to *Absalom's*,
is without any Blemish.

§. *Application.*

ell The *Truths* which might be hence
ery *ferred* are many : I shall little more
at an name the principal of them, be-
cer ause I would not wholly exclude the
is *Duties* which are to be *pressed*.

§. *Inferences.*

ei *Inf. 1.* Of Saints Sufferings, note. *Jew-*
elf *may be cast down, tho not forsaken* : A
ke *Job* is a Jewel : So low he was cast, that
ay e was poor to a Proverb, and misera-
le to a Prodigy. Yet, as low as he was
be down, he waited to be taken up ; and
ay ot in vain : *Job 42. 10. The Lord turned*
to *the Captivity of Job : also the Lord gave*
or *Job twice as much as he had before.* *Job*
at and *Heman* were Favourites of Heaven.
ey and remember it well, it is a miserable
is privilege to be exempted from Divine
i- *Discipline*, and to have all that Heart
ill an wish unto one's *Destruction*.

Inf. 2.

Inf. 2. Of their Temper under Sufferings. There is a Medium between Flint and Feather: Afflicted Saints be neither. Not senseless Flints, for they feel and mourn; they mourn as Doves, and chatter as Cranes. Not Feathers driven to and fro with the Wind; for they sit still and wait. So did David in his drowning Deep; Psal. 130. 5. I wait for the Lord, my Soul doth wait, and in his Word do I hope.

Inf. 3. Of their Death. The King's Children must eat Meat out of the Devourer. Death is a grand Devourer, but its rich Gain is dainty Meat: And it is the Pleasure of God that his Children should have this Meat out of that Devourer. Phil. 1. 21. To me, saith the holy Apostle, to die is Gain.

Inf. 4. Of their Mind concerning Death. There be repugnant Twins in holy Hearts: As Rebecca felt an Esau and a Jacob in her, Saints feel a Fear, and a Hope of Death in them. As it is the Destruction of natural Being, they painfully fear it: 2 Cor. 5. We would not be unclothed. Being led the way of all Flesh,

scalled being led whether *Peter* in his old Age, and greatest spiritual Strength was not willing: *Joh. 21. 41. Where thou wouldst not.* But, as Death is but in an improper sense a Destruction, nor that neither but for a time, and for the Glory of God, and of his Children too, Saints do patiently wait for it. [Death doth not *destroy the Soul*, no, but *disencumber*: It doth not *destroy the Body* neither, but only reduce it into its first Principles: As a Golden Vessel when battered, is melted down, in order to be raised more bright and glorious.] *Phil. 1. 20. According to my earnest Expectation, and my Hope, that in nothing I shall be ashamed, that that with all Boldness, — Christ shall be magnified in my Body, whether it be by Life or by Death. Ver. 22, 23. What I shall chuse, I wot not: For I am in a strait betwixt two. q. d. I make no Choice, I am perfectly indifferent; let the Wisdom of God chuse, let the Will of God command the Day of my Death: I throw down a Blank, let God write.*

Inf. 5. Of their Glory at the Resurrection. There is an unknown Land to Heathens,

Heathens, which is the special Land of Promise to Christians. The Resurrection is a Doctrine purely Christian: *The Vulture's Eye hath not seen it, nor any Bird of Athens.* They had but a Conjecture of the Soul's Immortality, they had not so much of the rebuilding of the Body. But this is our Redeemer's great Promise, *Joh. 5. 28, 29. All that are in the Graves shall hear his Voice, and shall come forth, they that have done good to the Resurrection of Life.* Agreeably and more fully by his Apostle he speaks *Phil. 3. 21. He will change our vile Body that it may be fashioned like unto his glorious Body:* So that the Glory of the second Structure shall incomparably exceed that of the first.

Inf. 6. Of their Affection toward this glorious Resurrection, *Pain and Patience do well consist. Laborant ex desiderio;* Saints are in *Pain* for this their Change, but they are not *out of Patience* for it. *Rom. 8. 23. We our selves groan within our selves, waiting for the Adoption, the Redemption of our Body.* The Redemption of it, from its vile to its glorious

glorious State. The *Adoption*, that is, the full fruition of the Glory of that state whereinto we are adopted, upon our first believing. *We groan for it*; groaning speaks Uneasiness. *We wait for it*; waiting is an Exercise of Patience.

Inf. 7. Of the time of all their Characters. *Uncertain is the Time of Events that are most certain.* When Saints fall, it is certain they must arise; *Mic. 7. 8.* But doth any know how long it will be first? There is a time to die, *Eccles. 3. 2.* But no knows when it shall be that his sweat shall disappear? As sure as Christ's Body is raised and glorified, our bodies shall one day be so; *1 Cor. 15.* Of that Day and Hour knoweth no man: nor knew our Saviour himself in the days of his Humiliation.

He shall never wait on God, who will not so do, till he knows how long he must wait. *It is not for us to know the times and Seasons, Acts 2. 7.* but to wait as *Job, all our unknown Days.*

Inf. 8. Of their Interest in God's Care and Kindness. *He that takes care for Oxen, provides every thing for his Children*; He

hath appointed to a very *Grain*, *WHAT* Sorrow every one shall suffer, and to every *Minute*, how *LONG* they shall suffer it: Bounds he hath set to both that cannot be past; *Job* 14. 5. Enemies cannot lengthen, nor Friends shorten our Grievs.

Inf. 9. Of their Sense of God's All disposing Care. *Faith sees God's Order in every Affair*: It evidences this thing, which to the World is unseen, and unbelieved; *Heb.* 11. 1. *Job* says in effect, God had taken care that the days of his waiting should not be too many. That it is that maketh *Eli's* and *Dauids* know what they are; they see God ordering all things. *It is the Lord*, says one: *Thou dost it*, says the other. And all of them know that 'tis the way to his *Heavenly Mansions*, that he doth teach them by every *Briers and Thorns*.

Inf. 10. Of their Devotedness to God. *Tho Saints be Kings and Lords of all things, yet they have no Will of their own in any thing*: They be *Kings*, *Rev.* 1. 6. They be *Lords of all things*, and *all things are theirs*; *1 Cor.* 3. 21. yet they have

Wills of own apart from God's Will;
 their Wills are melted, dissolved and
 united to the Divine one. *Thy Will be*
done, is Angels word, and Saints too. Of
 time how long they shall bear what
 most grievous, and be kept from that
 whereof they are most desirous, this is
 their word, *Thy Will be done,* q.d. Let
 be thy Will, thou shalt see our wait-
 ing. *We have learned in whatsoever*
we are, therewith to be content;
 1. Cor. 13. 11.

11. Of their Difference from o-
 ther Men. *Saints are no Men of this*
world, but contrary-minded. They only
 waiting Men, all the World besides
 murmuring. It is said of the ungodly,
 from Christ is coming to judg and
 condemn, *These are Murmurers;* Jude v.
 16. Of all that he is coming to justifi-
 and glorify, it is said, that *with Pati-*
ence they wait; Rom. 8. 25. Their Life is
patient waiting for Christ: 2 Theff. 3. 5.

12. Of the Praise of their wait-
 ing. *They that like not waiting cannot*
inherit Heaven: For the Spirits of the Just
 not there made so perfect, but still

they wait; and wait they must until the Resurrection. I little doubt but that was *Job's* principal Intendment in the Text: *q. d.* My Soul in Heaven shall wait as long as God pleaseth for the Reunion of my Body unto it. It shall patiently stay, till all the days that it is ordered to sleep in the Grave be expired. In a word, then, murmuring is thwarting the Will of God, as it is thwarted in Hell; and waiting is doing the Will of God as it is done in Heaven.

§. 2. *Duties to be pressed, if Time be admitted.*

Duty 1. *Make sure your Life*; your Life of Peace with God, and of Holiness toward him; Your *Justification* by the Righteousness of his Son, and your *Sanctification* by the Power of his Spirit. Your *Pardon* by that, and your *Cure* by this. Give all Diligence to get Assurance of both; for they are your Life. If you HAVE them not, *you are dead in your Sins*; and if you KNOW your selves to have them, *your Sins will*

be *very dead in you*. No, but tho you
not dead Men, you will be very
uch as dead ones: You will be *like*
not the *same*. Now,

The dead know not any thing; and they
neither *Will* nor *Warrant* to wait
Saints in Heaven and on Earth do.
Living, the Living, they only wait
praise the Lord. And,

They who see no Light can but sorrowfully
Would you say as *Job*, *All my*
I will wait: You must get his good
arrant to say, *Thou knowest that I am*
wicked: Job 20. 7.

D. 2. *Look to your Health*. In the fore-
scribed waiting, no Man can well
severe unless his *Soul doth prosper*;
oh. v. 2. Sick Souls, like sick Bodies,
scarce hold open their Eyes. *Spiri-*
Diseases are ever *sleepy* ones, or full
frightful Dreams. As many as de-
to wait on the Lord must keep
mselves *strong in the Lord, and in the*
power of his Might: Ephes. 6. 10.

D. 3. *Use your Hands*. Sloth is the
bringer of Spiritual Death, and the
mediate Murderer of Souls Health.

The Talk of the Lips aboundeth most in some wicked and slothful Servants. But where Hands refuse to labour, it is certain that Hearts wait no longer. Be doing all thou canst, when thou art able to do least: And dream not that thou art waiting, when thou art not working out thy Salvation; Phil. 2. 12. That thou art waiting for the good Will of the Lord, when thou art not abounding in the Work of the Lord, 1 Cor. 15. 28.

D. 4. *Watch your Enemies.* Of your Enemies, beware of your Senses: Sentred first at the Eye, and Ear, and Mouth, and so it doth still. He was an eminent Saint that did often exclaim *I could live like the blessed Angels were not for my cursed Senses!* Lord, keep my Eye, my Ear, &c. for me. World and Devil get in at those Doors. Keep strict Guard, O you that would wade in Adam's eating, Noah's drinking, Samson's sleeping, David's gazing, Solomon's dallying cost dear: And one would think should press hard that holy Precept, *Add to your Knowledge Temperance*

2 Pet. 1. 6.

D. 5. *Keep on your Armour.* Flesh, World and Devil are Enemies, with whom we can neither have Peace or Truce: If therefore we will wait, it must be in Arms. The *Girdle* of Orthodoxy and Sincerity must never be put off: Nor the *Breast-plate* of Righteousness and Conversation; nor the *Leggings* of Courage and Patience, nor the *Shield* of Faith, nor the *Helmet* of Hope, nor the *Sword* of the Spirit, the Word of God; Ephes. 6. 16, 17, 18.

D. 6. *Eye your Captain.* Christ Jesus together your *Prince* and *Pattern*: Look unto him and be instructed, and quickened: See how he waited all the Days of his appointed Time, and go down likewise: Wait as he waited, as you have him for an Example. It is the Apostle's Command and Prescription; Consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds; Heb. 12. 3.

D. 7. *Mourn for your Mutinies:* For your many mutinous Thoughts against God's Disposals of you. Who can say his Heart is clean from these? That he ne-

ver hath these Frogs in the Chambers
 it? Let every one therefore say, *For these I abhor my self in Dust and Ashes* Job 42. 6. Mourn in secret places for these open and secret Sins. Do as *Joseph*, that sought where to weep, and entered into his Chamber and wept there Gen. 43. 30. Yet,

D. 8. *Hear the speaking Blood.* Hear what the Blood of Christ saith to God for every Penitent: *q.d. Father, let Forgiveness strait follow Repentance: Let what is repented be forthwith remitted.* This it asks, and what it asks God never denies: But upon its asking makes a scarlet Sinner whiter than Snow Psal. 51. 7. We cannot know our Sin too much if we listen not to this Blood too little. But it's no wonder that we are drowned in Despondence, when we forget that *Christ is made of God unto our Righteousness*; 1 Cor. 1. 30.

D. 9. *Grieve not the Spirit.* It is the appropriate Work of the Holy Ghost to reveal and apply Christ to us; and to teach and strengthen us to do and to bear the Will of God. Were he capable of being

being grieved, he would be grieved; and
carries it towards us, as Friends do
that are grieved by us, when we basely
forget his Office, *ask not* his Aid, *depend*
on his Strength, *observe not* his Ap-
pointments, *ascribe not* to him the Praise
of his Works. Justly doth he then
withdraw his strengthening Influences
and Consolations, and suffer Sin and Sa-
dness to get more than ordinary Advan-
tages against us: To *defile, disturb,* and
even distract us. And where then is
our waiting? But I am bold to say, and I
shall not wrong the Text, *Walk in the*
spirit, and ye shall not be withheld from
waiting, by the Flesh, Gal. 5. 16. Lastly,
D. 10. Consider ye Heaven. The
Heaven of Heavens that you wait for:
in every Condition it will be easy to
wait, if that be much in sight: There-
fore it is that Patience hath so forsaken
this Earth, because so very few do think
much of Heaven: And the very *Heirs*
of it do little *muse* upon the *good things*
to come. In short, great are the *Miseries*
of the *Righteous*, because they forget the
Blessedness of the Righteous. And he is

a rare Man who thinks *often* of that which he should think of *alway, the final Happiness of Man*. Speak O Experience! What is the Patience of those who make a daily Practice of *taking themselves up into the Mount, and shewing themselves the Kingdom of Heaven and the Glory of it!* Telling themselves how well *that State is worth waiting for!* Hath not *Patience its perfect Work* in these singular Saints? Under what Tribulation do not these *possess their Souls* in it? Do not these *wait upon Earth even as their Brethren do wait in Heaven!* If then you are risen unto so much as *desire* *waiting all your appointed time, Keep your Thoughts above, where Christ sitteth at the Right-hand of God. Set your thoughts, Affections on things above, not on things on the Earth:* Col. 3. 1, 2.

Thus do, and your Souls shall be *Canaan's, not Cabul's*: They shall *flow with Milk and Honey*; and not, as impatient Mens, be *full of Dirt and Mire*. For they shall *wait and rejoice* while others *wail and gnash their Teeth*; and shall experience the Truth of the Prophet

words

ords, Lam. 3. 25. The Lord is good
to them that wait for him, to the Soul
that seeketh him. It is good that a Man
should both hope and patiently wait for
the Salvation of the Lord.

I am sensible that Commendations of
the Dead are Offences to many Living.
But whatever is taken, none shall be
given, in that which is here said of our
good Friend, Mrs. Sarah Bull.

The Lord, whose I am, and whom I
love, did himself praise more than one
of them that chose the better Part: And
left them very Honourable Memorials.
His Servant Luke extols Tabitha: And
his holy Apostle spends almost a whole
Chapter in commending Men and Wo-
men for Faith and Holiness. In few
words I shall give a true Testimony of the
Grace of Christ in this his Servant.

She was a Daughter of Affliction by
Divine Providence; and a good Scholar
of it, by Divine Grace. He who cor-
rected her much, instructed her not a
little out of his Law. Whereof she
has given very convincing Evidences;
and

and not a few, tho I mention no more than these which I observed in Eminence. Sc.

Her great Care to make her Calling and Election sure. She believed her Saviour and concluded that the Exchange of

Mala Emptio ex-
probat Stultitiam.
Plin.

Jewel for a Dunghill would be but a foolish one: That the gain of

World cannot make amends for the loss of a Soul. She was brought out of that Darkness, in which unregenerate Morality goes with many for saving Vertue. And, not a few *Sophi's* do imitate the Fool, which the *Moralist* saith, call'd for Physicians to cure his cut Finger, but wholly neglected his ulcerated Lungs. Wiser she was than *Nicodemus*, and well understood the necessity of Regeneration. She knew that Moral and Legal Doves have a damning Gall, as surely as immoral Toads have a Poison, in which they perish. And that, as Penitent Believers only, so all Penitent Believers love God, and are beloved of Him: All, from the very bruised Reed of the New-born, to the

lost

by Cedar of the most grown in Christ. Therefore the *Doubts* she propounded were not trivial: The *Directions* she desired, were for things which tended to make her *Condition* better, and assured her *State* to be good: And her *Conversation* testified her universal and strict *Reverence of her Conscience*. A praise which is no little *Island*, but the very *Continent* of all Praises.

Her high *Esteem and Love of all Gospel-ordinances*. She had received too much good by them, to conceit her self able to be above them. And, I suppose, would have been as soon perswaded to cast off the use of *Meat, Drink and Clothing*, as the use of the *Word, Sacraments and Prayer*. An ordinary Zeal would not have brought her out of her *Chamber*, when she hath been seen here many times, in *Publick Worship*. And it is well known to some, how she did long to be in *God's Courts*, when her Strength served her not to stir from her *Couch*.

Her *Religious Behaviour towards her husband and Children*. Towards her husband, she was a *Sarah*, and not a *Priscilla*: she revered him as her *Head*,
loved

loved him as her *Heart and Life*, and expressed both in *Word and Deed*. In singular and sacred Things, she was his *Help*, and of his Praise a *Trumpet*. Towards her *Children* she was a *Mother* not unlike *Bathsheba* toward *Solomon*, and *Eunice* towards *Timothy*. Besides *Prayer* and good *Behaviour*, (which are too scarce *Commodities* in our professing days) she both gave *Instructions* to them, and begged *Ministerial* ones for them. As *Monica* in old time did for her *Austin*.

Her exemplary Diligence in her Calling. Well she looked to the *Ways of her Household*, and did not eat the *Bread of Idleness*: She willingly work'd with her *Hands*, rising while yet it was *Night*. And by *Divine Blessing* on her singular *Industry*, great reason had her *Children* to rise up and call her *Blessed*, her *Husband* also to praise her: Which is done I doubt not by both of them.

Her meek and quiet Spirit, an Ornament of great Price in the sight of God. The *King on Sion-Hill* has the Title of *meek*: This his Subject and Servant had learned of him to be so. *Slow to Anger*

ready to forgive: Not once did I
 ever see her in the least Transport by
 anger, in all my Attendances on her in
 her long Sickneses. Indeed the Holy
 Ghost stileth Convert Souls, *Wolves*
turned into Lambs: But how few do we
 see of credible Converts so *mild*, and rid
 of the ravenous Passions, that do murder
 the Peace of *their own Houses*, and God's
 glory? The more honourable are they in
 whom Reason is not discomposed, and
 Conscience disturbed therewith.

Her holy Thankfulness for all her Mer-
its. Her humble Heart esteemed it
 all *less than the least*: And considered
 that all were Gifts of God's Love, and
 Purchases of Christ's Blood. She admired
 most the most admirable; and of the least
 she was piously sensible. God had the
Swaves of her Lips, the *Sacrifices of her*
house, for such as not many do observe:
 Now have I heard her praise God that
 she was no worse, when she was at
 death? A rare Melody this is.

Her humble Submission and Patience
through the long time of her Trials. This,
 with all the former, I had still to con-
 stitute, when her Weakness, and Pain,
 and

and the Impressions of both upon her Mind, made me most to compassionate her. As I suggested in my first Line, my *Text* was her *Motto*.

To conclude, then, it is meet that we believe her waiting Soul to be now waiting in a Royal Presence: In the Presence wherein is Fulness of Joy, and at the Right-hand where are Pleasures for evermore. And, that, as ever we would follow her thither, we also wait all the days of our appointed Time; and by patient Continuance in well-doing, seek for Glory, and Honour, and Eternal Life: not regarding much the Stuff of Time and this World, being that the Good of Heaven and all Eternity must (then) be ours; Gen. 45. 20.

It is most certain, the Strength of Israel will not lie. His Truth will not fail; happy we, if our Faith and Patience do not fail. Because the Vision is yet for an appointed time: But at the end it shall speak, and not lie. Tho it tarry (till the appointed time) wait for it: because it will surely come, it will not tarry (beyond the appointed time.) Hab. 2. 3.

F I N I S.